854 over so that the child lay in the shadow of the woman's nude body. Only when she reached the house did the mother hold herself erect and take the child in her arms again.

171 As a rule, when carried, the Tampiitaua child rides on the hip
854 of the adult, who holds him with the hand. We also saw this among the Karajá (cf. also Krause 2, 276). I did not observe in either tribe the use of straps for carrying children, which I dealt with in some detail in Chapter 6. Although Tupinambá women, according to Fernão Cardim (170), carried their children "wrapped in hammock strips," they held them in the Tapirapé fashion, "like gypsies, straddling the hip." And just as among the inhabitants of Tampiitaua, so also among the ancient eastern Tupi, according to Vicente de Salvador (37), fathers as well as mothers carried the children in their arms.

Referring to the Taulipáng, Koch-Grünberg (2, III, 147) notes
171 that it is extremely rare for parents to speak harshly to their child
861 or to spank him, and adds, "I never saw corrective punishment." This could be said of nearly all Brazilian tribes, and especially of the Tapirapé. Fernão Cardim (170) notes of the Tupinambá that they did not subject their children to "punishments of any sort." Among the Karajá, according to Lipkind (2, 187), "sometimes ridicule is used as a sanction against particularly recalcitrant children" [cited in English]. Tapirapé parents usually laugh at a crying child, unless he is sick.

In Tampiitaua in 1935, I found nine children under ten who
736 had neither father nor mother, six of whom were boys, namely, one of three years, three of five years, and two of eight years, and three girls between six and eight. Among the latter, one hung her net beside that of her father's brother, and another had hers in her stepmother's home. One of the five-year-old boys hung his net beside that of his father's sister. I found no close relatives for the other six orphans. The fate of the youngest one, the boy of three, was not an enviable one. He served as the village plaything, and he was the victim of everyone's moods, good and bad. He was dirty and sad. The older orphans, however, were not in such a lamentable state and were not distinguishable in behavior [127:234] from other children of the same age. According to Wagley and Galvão (4, 76), in the Tupi tribe of the Tenetehara (Guajajara) of Maranhão, only

male orphans are neglected. In Tampiitaua in 1947, I found a single child under ten without father or mother. He was a boy of about two years. He was captured by the Kayapó when they attacked the village shortly after my visit. The fact that he was the only child to be abducted at the time may help to define the position of orphans under four years of age.

In contrast to these insufficiently protected children, we found among the Tapirapé a figure who differed from the usual child in being treated with far greater attention and pampering. In 1935 Ampitania was the "favorite child." This girl of four or five was indeed the little princess of Tampiitaua. She was always gentle and polite, and constantly disclosed new charms. She was far more ornamented than other children, wearing white fluff glued to her body and several bead necklaces, aside from the cotton ornaments painted with urucú. She stayed alternately with the two most important men in the village, spending one day and one night with Kamairahó and his wife, and the following day and night with Vuatanamy and wife. She lived, therefore, in the two largest houses and with the leaders who were, to some extent, rivals. She thus held, undoubtedly, a unifying function. Kamairahó made a point of telling me repeatedly that she was descended from "captains," thus calling my attention to the girl's "blue blood." Incidentally, he himself also seems to have been a "favorite child" (cf. Wagley 4, 23).

The institution of the "favorite child" also exists among the Karajá, according to my inquiry of 1935 (cf. Baldus 7, 83) and confirmed years later by Lipkind (2, 186). These Indians of the Araguaia have a special term for such children, whom they call ioló.

Among the Tapirapé, as among all other South American tribes I visited, I observed the behavior of children among themselves and in relation to adults, which differs markedly from the behavior of the children I knew in Germany. These seemed, so to speak, much more "childish" than the Indian children and many neo-Brazilian children. They had less interest in the adult world because it was much less accessible to them than it is to the children of the Brazilian forests and cities. Because they did not talk to adults on an equal footing, asschildren here so commonly do, the

4: Wagley E-5 (1939-1940) 1943
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756 on the contrary, they were described as "good wives", and one of them was remembered as small and particularly attractive.

756 828 [736] Certain people regardless of sex are early recognized as future shamans because of their natural inclination to dream. Several informants, for example, told me that a young boy, an orphan, and therefore badly cared for, would certainly be a powerful shaman. He turned and talked in his sleep and had been known to cry during a nightmare. He remembered few of his dreams but did tell of seeing the spirit of his mother, and described an evil spirit which he met during a dream. One of the present powerful shamans is said to have been such a youngster with a predilection for dreaming. Such younasgsters are nervous and sensitive: yet no distinct personality traits were observed among adult 756 shamans. Shamans are frequently emaciated and thin, attributable [2%] perhaps to their constant use of tobacco and the resulting nausea, and one shaman, now dead, was described by informants as a nervous ascetic interested only in the supernatural world.

276 756 787 Persons lacking this predilection for dreaming, but with aspirations to shamanism, may solicit dreams. Each year during the days of the dry season all young men who aspire to shamanism, even those who have shown potentialities during boyhood, gather each evening in the central plaza of the village to seek dreams. A novice sits upon the ground near a *paxiú*, his mentor, and swallows smoke from his mentor's pipe until violent vomiting occurs. When the novices are too ill to hold the pipe, the shaman holds it for them, forcing them to continue "eating smoke". Generally the neophites fall backwards unconscious and ill from the smoke; during this state they may dream. In any case, when they regain their senses, the pipe is again placed in their mouth until they fall backwards ill and unconscious once more. The process may be repeated several times over a period of two or three hours. Later, when the novice retires to his hammock for the night, he may expect a dream.

756 [934] [515] [262] Such sessions occur each night during the few weeks before the Thunder ceremony and a serious novice should attend all sessions. During this period he refrains from sexual intercourse because it will hinder his dreaming; he also refrains from bathing and so becomes grimey. He must not eat of those animals which "walk at night", such as the jaboti tortoise (*Testudo tabulata*) and the monkey, because he must be friendly with all creatures he may meet in his nocturnal dream travels. He should eat manioc flour, yams, pepper, and such bland